Syn. 8. 54. 60'

An exhortation

vnto prayer, thoughte mete by the kinges maiestie, and his clergy, to be read to the people in euery church afore processyons.

Also a Letanie

with suffrages to be said or song in the tyme of the said processyons.

Ann. 1544 Dyson

C. 16. 4

MVNIFICENTIA
REGIA 1715
GEORGIVS D.G. MAG. BR. FRANC. ET HIB. REX F.D.
J. Pine
sculp

109;95

FORASMVCHE as prayer is the veray true meane ordeyned of almightie god, and taught vs playnly in his holy word, wherby not onely we may, but also by gods holy cõmandement be bounden to haue a recourse and a refuge for helpe and ayde of almightie god our heauenly father, not onely in all our necessities, and tribulations of this world, but also vniuersally in all our affaires and businesses, what soeuer shalbe fall vnto vs, orels what soeuer thing we shall enterprise or take in hand. And forasmuch also as our father in heauen, of his mere mercie and infinite

goodnes, hath bounden him selfe by his owne free promise, and certified vs of the same, by his owne sonne, our onely sauiour and lorde CHRIST IESV, in his gospel, that what soeuer we shall aske of him, we shall haue it, so that we aske such thinges, and in suche sorte, as we ought to doo. For these causes good christian people, beynge thus grounded vpon the sure foundation of goddis holie & blessed word, which can not deceiue vs, We are here at this time gathered togither, to make our comon prayer to our heauenly father. But nowe good christian people that by the true vse of prater we may obteine and enioye his gratious promise of aide, comfor-

forte and consolation, in al our affayres and necessities, two thinges, concerning prayer, are specially to be learned. The first is. to knowe, for what thynges we ought to make our request and petition in our prater. The second is, in what wise we shuld make our prayer, in suche sorte as it may be acceptably hearde, and graciously graunted of our heauenly father.

As for the first, we ought instantly to aske of our heauenly father, his holy and blessid spirite, godly wisedome, faith, charitie, and to feare and dreade him, and that his holy name in al thingis, and euery where thorough al the hole world may be glorified, that his kyngedome

maye come vnto vs, that is to saye, that here he may reigne in vs, by the faith of his welbeloued sonne our sauiour IESV CHRIST, and after this lyke also to reigne in vs, and ouer vs euerlastingly in glorye.

We ought to pray, that his blessed wyl may be fulfylled here in this world emõges vs his mortall creatures, as it is of his immortall angels, and of al the holy company of the heauenly spirites. We muste pray for our dayly breade, that is, for our necessary fode and sustenãce bothe of body and soule. Of body, as meate, drinke, and necessary apparatle, peace, helthe, and what soeuer god knoweth to be necessary for the behofe and conser-

uation

uation of the same, that we may do to our lorde god true seruice therwith, euery man in his state and vocation, wherevnto god hath called hym. Of the soule, as the word of god, and the true knowledge of the same, the true conseruation of our heauenlye fathers holy and blessid cõmandementis, the liuely bread of the blessed body of our sauiour Jesu Christe, the holy and sacrate cuppe of the precious and blessed bludde, whiche was shed for vs vpon the Crosse, to purchase vs pardon and forgyuenes of our synnes. Furthermore we must pray for the forgiuenes of our synnes, that our heauenly father wyll be mercyfull vnto vs, and forgyue vs our synnes

bothe many and great, wherby we offende againste his infinite goodnes, as we do forgiue the offences of them that offend vs. whiche, howe great so euer they appere vnto vs, yet in comparison of the offences that we do against god, they be bothe small and fewe. We muste pray, that oure heauenly father suffre vs not to be ledde into temptation, for without his continuall aide and protection, we are but weke and soone ouerthrowen. Our goostely ennemy is stronge, violent, fierse, subtyll, and exceding cruell. And therfore we muste cõtinually pray, with all instãce that in al his assaultes we may be deliuered by the mighty hãde of our heauenly father, from al

cuyll

euyll. Fynally, and before all thing, as saint Paule exhorteth vs in the fyrst epistle to Timothe, Let vs make our prayers, and supplycations, rendrynge and gyuyng of thankes for all men, and namely for kynges, princis, and al other set in chief dignitie and high roumes, that by theyr godly gouernãce, their true faithfull and diligent execution of iustice and equitie vn to all their subiectes, our heauenly father may be glorified, the common welth may be daily promoted and increased, and that we al, that are theyr subiectes, may liue in peace and quietnes, with al godlines and vertue, and our christen princis & heades in vnitie and concorde

emonges them selfes, euer cal-
lyng vppon theyr heauenly fa-
ther, whiche is the king of all
kynges, and the lorde of all lor-
des, which shall iudge without
respecte of persone, accordynge
to euery mãs doing or workes,
at whose hande the weake shall
take no wronge, nor the mygh-
ty may not by any power escape
his iuste iudgement. That our
princes I say, thus calling vp-
pon theyr heauenly father for
grace, maye euer in all their af-
faires be directed and gouerned
by the holie spirite of god, and
bothe rule, and be ruled, by his
holy feare, to their owne endles
ioye, comforte, and consolation,
and to theyr owne euerlastyng
saluation, thorough our saui-
our

our Jesus Christ.

☞ AND here specially let vs pray for our moste dere and soueraigne lorde the Kynges maiesty, who dothe not onely study and care dayly and hourely for our prosperitie and wealth, but also spareth not, to spende his substance and treasure, yea redye at all tymes to endaunger hym selfe for the tender loue and fatherly zeale, that he bereth towarde this his realme, and the subiectes of the same. Who at this present tyme hath taken vpon hym the great and dangerous affayres of warre. Lette vs praye, that it may please almyghty god, lorde of hostes, in whose handes is onely wealthe and victorie, mercifully to assyst him

him, sending his holy angell, to be his succour, keper, & defender frō all his aduersaries, and from all euyls. Let vs pray for our bretherne, that bende them selfes to batail for goddis cause and our defence, that god maye grant them prosperous successe, to our comfort, and the increase of his glory. Let vs praye for our selfes that remain at home, that almyghty god defende vs from synne, sickenes, derth, and all other aduersyties of bodye and soule.

The seconde thynge to be lerned, concernynge praier, is to know, howe we shal make true prayer, so that it may be graciously harde, and mercyfully graunted of oure heauenly father.

ther. Fyrst of al wemust, vpon consideration of our heauenly fathers mercy and goodnes towardes vs, and of his euerlastyng trueth, and free promyse made vnto vs in his owne holy worde, conceyue a full affiance hoope and trust: and that without waueryng or doubtfull mistrustyng, eyther in his trueth, his goodnes, or in his almightie power, certainely assuring our selfe, that both of his omnipotencie, he may do what soeuer shall please his goodnes, and also for his infinite goodnes, and fatherlye affection towarde vs, that he woll both here and graunt al our lauful and godly requestes, after that measure, sort, and degree, as he of his infinite

finite and incomprehensible wisdome knoweth the thynge to be moost mete, moost conuenient, and behofeful both for his own glorye and honour, and for the profit, behouse, and commoditie of vs his children.

Furthermore also it is necessarily requyred to that, that our prayer may be acceptable vnto our heuenly father, to haue charitie, and brotherly loue betwixt neighbour and neighbour, and towarde all our euen christen. So CHRISTE him selfe teacheth vs, sayinge, whan you stande to praye, forgyue, if you haue any displeasure agaynste any personne: that your father, whiche is in heauen, maye forgiue you. It is a true saying

that,

that saint Augustine sayeth: There is no good fruicte, no good deede, no good woorke, whiche springeth not out of the roote of charitie. And saincte Paule teacheth plainely, that where as charitie lacketh, nothyng can auayle vs.

And moreouer we must in our prayer, be ware of vayne glory and prayse of man, outwardly shewing a great pretence of holynes, and being vayne of true godlynes inwardly, onely to haue the commendation of men before the world. for if we so do, we shall lose the reward and benefit of our prayer, as our sauiour CHRIST saieth his owne selfe. We must take hede also, that we thincke not the vertue

of

of prayer, to consiste in multi-
plyeng of many wordes with-
out faythe and godly deuotion,
thynckyng as the heathen doth,
that for our many wordes or
moche speking, we shalbe herde
of our heauenly father. Who so
euer doth thinke so, he shall de-
ceyue him selfe. for god doth not
regarde neither the swete sound
of our voice, nor the great num
ber of our woordes, but the er-
nest feruentnes and true fayth-
ful deuotion of our hartes. Fy-
nally we muste beware in our
praier of that common pestilent
infection, and venemefull poy-
son of all good prayer, that is
to say, when our mouthe pray-
eth, and our hartes praye not.
Of the whiche the prophete E-

saie

ſaie complayneth ſore. And our ſauyour in ſaynte Mathewes goſpel rebuketh the phariſees, for the ſame, ſaying thus: O hipocrites, Eſaie the prophet prophecied well vppon you, when he ſayde thus: This people draweth nighe me with theyr lyppes, but their hartes are farre from me, that is to ſaye, they ſpeake with their tongue and lippes, the wordes of praier, but in theyr harte, they mynde no thyng leſſe then they ſpeake, as that the goodnes of the prayer ſtode in the outwarde ſpekyng onely of the woorde, and not in the inwarde, true and faythfull requeſt of the harte. And to the intent therfore your hartes and lyppes maye goo together in

praier, it is verye conuenient, and moche acceptable to god, that you shuld vse your priuate prayer in your mother tongue, that you vnderstandyng what you aske of god, may more ernestly & feruẽtly desyre the same your hartes & myndes agreeing to your mouthe and woordes. Wherfore let vs eschewe (good people) in our prayers, al the afore rehersed vices, for elles we shall not obteine our petitions, and requestes, but contrarye wyse we shall hyghly displease god and greuously offende him. Therfore good Christian bretherne, seynge we are come togyther to praye, let vs do it accordyng to our bounden duetie, and as it ought to be done. Let

vs

vs truly pray with a faithfull harte, and a sure affiaunce of our heauenly fathers infinite mercy, grace, and goodnes: let vs make our prayers, beyng in loue and charitie with all and euery one of our neighbours, euer hauing in our herte an ernest request and desyre of those godly benefyttes, which are appointed in goddes worde, that we shulde pray for, and yet not prescribing vnto god, either the tyme, place, measure, or degree of his gracious benefittes, but holly committing our selues to his blessed wil and pleasure, receyuyng in good woorthe, and with thankes giuinge, what so euer, and when so euer, it shall please his gracious goodnes,

to bestowe his gracious gyftes vpon vs. Let vs also fourniſhe and beautifie this our prayer, that it may pleſe god the better, and delite the eares of our heauenlie father, with faſting and holſome abſtinence, not onely from all delicious liuing in voluptuouſe fare, and from all exceſſes of meate and drinke, but also to chaſtyſe and kylle the ſynfull luſtes of the bodye, to make it bowe and redy to obey, vnto the ſpirituall motions of the holye gooſte. Let vs also furniſh it with almes dede, and with the wookes of mercie and charite. For praier is good and acceptable vnto god, when it is accompanied with almoſe dedes, & with the wokes of mercy,

as

as the holy man Thobye sayth. with the whiche, and vsyng the vertues afore rehersed, and also eschewyng dyligently the forsayde vices, our prayers shalbe of muche price and value, as was the prayers of Hely, Danyel, & Moyses, before our heauenly father, and that for our sauiour Jesus Chrystes sake, whiche hathe redemed vs with his precious bloude, and hathe signed & sealed vs vp to euerlasting life. To whom both now and euer, with his father and the holy goost, be glorie and honour without ende.

AMEN.

AS THESE holye prayers and suf-frages folowynge, are sette furthe of most godly zeale for edifying and stir-ring of deuotion of al true faythfull christen hartes: so it is thought conuenient in this cõmune prayer of procession to haue it set furthe and vsed in the vulgar tungue, for stirringe the people to more deuotion: and it shalbe euery christen mãs part, reuerently to vse the same, to the honour and glory of al-mighty god, and the profit of their own soul-les. And such among the people, as haue bo-kes, and can reade, may reade them quietely and softly to them selfe, and suche as can not reade, let them quietly & attentifely gyue au-dience in tyme of the said prayers, hauynge their mindes erect to almighty god, & deuout-ly praying in theyr hartes, the same petitions which do entre in at their eares, so that with one sounde of the hart, and one accord, God may be glorified in his churche.

And it is to be remembred, that that whi-che is printed in blacke letters, is to be sayde or songe of the priest with an audible voice, that is to say, so loude and so playnly, that it maye well be vnderstande of the hearers: And that which is in the redde, is to be answered of the quiere sobrely and deuoutely.

O GOD, the father of heauen, haue mercy vpon vs miserable sinners.

O god, the father of heauen, haue mercy vppon vs myserable synners.

O god, the son, redemer of the world, haue mercy vpon vs miserable sinners.

O god, the son, redemer of the world, haue mercie vpon vs miserable sinners.

O god, the holy gooste, proceding from the father and the son, haue mercy vpon vs miserable sinners.

O god, the holy ghoste, procedyng from the father and the son, haue mercie vppon vs miserable synners.

O holye, blessed, and glorious

trinitie, one God, haue mercy vpon vs miserable sinners,

O holy, blessed, and glorious trinitie, one god, haue mercy vpon vs myserable synners.

Saint Mary, mother of god our sauiour Jesu Christe,

Pray for vs.

All holy aungels and archangels, & all holy orders of blessed spirites, Pray for vs.

All holy patriarkes, and prophetes, apostels, martyrs, confessours, and virgins, and all the blessed company of heauen,

Pray for vs.

Remembre not lorde, our offences, nor the offences of our forefathers, neyther take thou vengeance of our sinnes, spare vs good lord, spare thy people,

whom

whom thou haste redemed with thy moſt pꝛecious bloud, and be not angrye with vs foꝛ euer.
Spare vs good loꝛde.
From all euyll and miſchief, from ſinne, from the craftis and aſſautes of the deuyll, from thy wꝛathe, and from euerlaſtynge dãnation, Good loꝛd delyuer vs.
From blyndnes of hart, from pꝛyde, vayngloꝛy, and hypocriſy, frome enuy, hatred, and malice, and all vncharitablenes, Good loꝛde deliuer vs.
From foꝛnication, & al deadly ſynne, and from all the deceites of the woꝛlde, the fleſſhe, and the deuil, Good loꝛde deliuer vs.
From lightnyng and tempeſt, frome plage, peſtilence, and famine, frome battayle and mur-

der, and frome ſodayne deathe;
Good lorde deliuer vs.

From all ſedition and pꝛiuey conſpiracy, from the tyꝛanny of the byſhop of Rome, and all his deteſtable euoꝛmities, from all falſe doctrine and hereſy, from hardnes of hart and contempte of thy woꝛd and cõmandement,
Good lorde delyuer vs.

By the myſtery of thy holy incarnation, by thy holy natiuitie & circunciſion, by thy baptiſme, faſtyng, and temptation,
Good lorde delyuer vs.

By thyne agonie and bluddy ſweat, by thy croſſe and paſſion, by thy pꝛecious deathe and buriall, by thy gloꝛious reſurrection and aſcenſion, by the commyng of the holy goſte,

Good

Good lorde deliuer vs.

In all time of our tribulation, in all tyme of our wealthe, in the houre of deth, in the day of iugement, Good lord delyuer vs.

We synners doo beseche the to heare vs, O lorde god, and that it may plese the to rule and gouerne thy holy churche vnyuersall in the right way. We beseche the to heare vs good lorde.

That it may plese the to kepe HENRY the.VIII. thy seruant & our kyng and gouernour, We beseche the to here vs good lord.

That it may please the to rule his hart in thy faithe, feare, and hole, that he may euer haue affiance in the, and euer seeke thy honour and glory, We beseche the to heare vs good lorde.

That

That it maye please the to be his defendour and keeper, gyuyng hym the victorye ouer all his ennemies, We beseche the to here vs good lorde.

That it may please the to kepe our noble quene CATHERINE in thy feare and loue, gyuynge her increase of all godlynes, honour, and chyldren, We beseche the to here vs good lorde.

That it may plese the to kepe and defende our noble prynce EDVVARD, and al the kynges maiesties chyldren, We beseche the to here vs good lorde.

That it may please the to illuminate all bishoppes pastours and minysters of the churche, with true knowlege and vnderstandyng of thy word, and that bothe

both by theyr preaching and lyuyng, they may set it forthe and shew it accordingly, We beseche the to here vs good lorde.

That it maye please the to endue the lordes of the counsaile, and al the nobilitie, with grace, wysedom, & vnderstandyng, We beseche the to here vs good lord.

That it maye plese the to blesse and keepe the magistrates, gyuyng them grace to execute iustice, and to maynteyne truthe, We beseche the to heare vs good lorde.

That it may plese the to blesse and kepe all thy people, We beseche the to heare vs good lorde.

That it may please the to gyue to all nations vnitie peace and concorde

We

we beseche ꝙ to here vs good lord
That it may please the to giue vs an harte, to loue and dreade the, and diligently to lyue after thy cõmandementes, We beseech the to heare vs good lord.
That it may please the to giue all thy people increase of grace, to here mekely thy word, and to receyue it with pure affection, and to bring forthe the fruites of the spirite, We beseche the to heare vs good lorde.
That it may plese the to bring into the way of truthe, all suche as haue erred & ar deceiued, we beseche the to here vs good lord.
That it maye please the to strengthen suche as do stande, and to comforte and helpe the weake harted, and toraise vp

them

them that fall, and fynally to beate downe Satan vnder our fete. We beseche the to heare vs good lorde.

That it may please the, to succour helpe and comfort all that be in daunger necessitie and tribulation, We beseche the to here vs good lorde.

That it may please the to preserue all that trauaile by lande or by water, all women labouryng of chyld, all sycke persons and yong childzen, and to shew thy pitie vpon al prisoners and captiues, We beseche the to here vs good lord.

That it maye please the to defend & prouide for the fatherles childzen and wydowes, and all that be desolate & oppressed, we be=

beseche the to here vs good lord.

That it maye plese the to haue mercy vpon all men. We beseche the to heare vs good lorde.

That it maye please the to forgiue our enemies, persecutours and sclanderours, and to turne their hertes, We beseche the to heare vs good lorde.

That it may please ỹ to giue to our vse the kindly fruites of the erthe, so as in due tyme we maye enioy them: & to preserue thē. We beseche the to here vs good lord.

That it may please the to giue vs true repentance, to forgyue vs all our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy spirite, to amende our lyues according to thy holy word, we beseche

ſeche the to here vs good lorde.
Sonne of god, we beſeche the to heare vs.
Sonne of god, we beſeche the to heare vs.
O lambe of god, that takeſt awaye the ſynnes of the worlde, Graunt vs thy peace.
O lambe of god, that takeſt away the ſynnes of the worlde.
Haue mercy vpon vs.
O Chriſt, heare vs.
O Chriſt heare vs.
Lorde haue mercy vpon vs.
Chriſte haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father whiche arte in heauen. *with the reſidue of the Pater noſter.*
And ſuffer vs not to be ledde into temptation,
But delyuer vs from euyll. Amen.

The versicle.

Lorde, deale not with vs after our synnes.

The answere.

Neyther reward vs after our iniquities.

Let vs pray.

O GOD, mercyfull father, that dispiseſt not the sighing of a contrite harte, nor the desyre of suche as be sorowfull, mercifully assiste our prayers, that we make before the in all our troubles and aduersities, when so euer they oppresse vs. And graciously heare vs, that those euyls, which the craft and subtiltie of the deuyll or manne worketh against vs, be brought to nought, and by the prouidēce of thy goodnes, they may be di-

sper-

ſperſed, that we thy ſeruauntes, beyng hurt by no perſecutions, maye euermoze gyue thankes vnto the, in thy holye churche, throughe Jeſu Chriſt our lozde.

O lozd, ariſe, helpe vs, and deliuer vs foz thy honour.

O god, we haue hearde with our eares, & our fathers haue declarid vnto vs the noble wozkis that thou diddeſt in their daies, and in tholde time befoze them.

O lozd, ariſe, helpe vs, and deliuer vs foz thy names ſake.

Glozy to the father, the ſonne, and to the holy goſte, as it hath ben from the beginning, is, and ſhalbe euer wozld without end. Amen.

From our enemies defend vs, O Chriſte.

Graciouſely looke vppon oure afflictions.

Pitifully beholde the dolour of our harte.

Mercyfully forgyue the ſynnes of thy people.

Hauourably with mercy heare our prayers.

O ſonne of Dauid haue mercy vppon vs.

Both nowe and euer vouchesauke to here vs Chriſt.

Graciouſely here vs, O Chriſt, Graciouſely heare vs, O lorde Chriſte.

The verſicle.

O lorde, let thy mercie be ſhewed vpon vs.

The anſwere.

As we do put our truſte in the.

Let

Let vs pray.

WE humbly beseche the, O father, mercifully to loke vpon our infirmities, & for the glorie of thy name sake tourne from vs all those euilles, that we moost rightuously haue deserued. Graunt this o lord god, for our mediatour and aduocate Iesu Christes sake. Amen.

OGod, whose nature & propertie is euer to haue mercy, and to forgyue, receyue our humble petition, & though we be tied and bounde with the chaine of our synnes: yet lette the pitifulnes of thy great mercye leuse vs, for the honour of Iesus Christes sake, our mediatour and aduocate. Amen.

ALMIGHTY and euer lyuynge god, whyche onely worke ſt great meruailes, ſende downe vpon our byſchops and curates, and al congregations, commytted to their charge, the healthfull ſpirite of thy grace, and that they may truely pleaſe the: powre vpon them the contynuall dewe of thy bleſſynge. Graunte this (O lorde) for the honour of our aduocate & mediatour Jeſu Chriſte. Amen.

WE beſeche the, O lorde, to ſhewe vpon vs thyne exceding great mercy, which no tongue can woorthily expreſſe, and that it may pleaſe the to deliuer vs from al our ſinnes, and alſo from the paynes, that we haue

haue for them deserued. Graunt this, o lord, thorough our mediatour & aduocate Jesu Christ. Amen.

GRAVNT, we beseeche the, O almyghty god, that we, in our trouble put our hole confidence vpon thy mercy, that we may against al aduersitie be defended vnder thy protection. Grant this, O lord god, for our mediatour and aduocate Jesu Christis sake. Amen.

A prayer of Chrysostome.

ALMIGHTY god, whiche haste gyuen vs grace at this time with one accorde, to make our cõmune supplicatiõs vnto the, and dost promise, that whan two or thre be gathered in thy

thy name, thou wilt graũt their requestes: fulfyll nowe, O lord, the desires and petitions of thy seruantes, as may be most expedient for them, graũting vs in this worlde knowledge of thy trueth, and in the worlde to come lyfe euerlastyng. Amen.

IMPRINTED at London in Flete-strete, by Thomas Berthelet printer to the kinges highnes, the. XXVII. day of May, the yere of our Lorde.

M. D. XLIIII.

Cum priuilegio ad imprimendum solum.